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William Blake, too, echoes it (Rossetti mss. xxiii. Sampson edition of Blake's lyrical poems, page 172):

If an amorous delay
Clouds a sunshiny day—

Evidently, then, the line was common property to the poets of the time. Why the late eighteenth century used it more often than our present post-Victorian age does, is an interesting but perhaps somewhat nebulous subject for speculation.

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THE EVENING STAR IN MILTON

Regarding the difficulties in Milton's references to the evening star (*Comus*, 93-4 and *Lycidas* 30-31) I have the following suggestions to offer by way of supplement to Professor Emerson's authoritative discussions in *MLN.* xxxvii, 118 and *Anglia*, xxxix, 495.

In the *Comus* passage may not the phrase "top of Heaven" mean "the upper half of the celestial sphere" rather than "the zenith" or, as Professor Emerson understands it, simply "a high point in the sky"? Such an interpretation, besides making the passage astronomically accurate and being in accord with Milton's general habits of expression, gives a better poetic sense as well. *Hesperus* "holds" the entire visible Heavens as their sole lord.¹

In the expression "rose at evening" in *Lycidas* the verb is to be taken loosely in the sense of appear. Professor Emerson suggests the possibility of this interpretation but gives no supporting instances before Milton. Such instances are to be found in the classics, notably in Horace, *Odes*, II, ix:

Tu semper urges flebilibus modis
Mysten ademptum, nec tibi Vespero
Surgente decedunt amores
Nec rapidum fugiente solem.

The Latin usage was perhaps determined by the ambiguous sense of the Greek ἀνέρχουμαι ('rise,' 'return').² With the *Lycidas* pas-

¹Spenser in a passage cited by Emerson as containing the probable original of Milton's phrase presumably thought of the star as rising in the east and ascending towards the zenith (*F. Q.*, III, iv, 51; cf. *Epithalamion*, 285). Milton, who is on the whole conscientiously scientific even in poetry and whom another of Emerson's quotations shows to have been correctly informed regarding the phenomena (*P. L.* ix, 48-50), must consciously or unconsciously have corrected the image when he adopted the expression.

²In such a passage as Apollonius Rhodius, *Argonautica*, iv, 1629, ἀνὰ δ' ἤλυθεν ἀστὴρ αὐλῖος, cited by Emerson to illustrate the expression "folding star." This line is translated by Seaton (Loeb Classics) "and when the star returned that bids the shepherd fold."

sage we may compare also *P. L.* iv, 355, "The stars that usher evening rose," which has a close parallel in *Aeneid* iv, 352, "quotiens astra ignea surgunt." Here, of course, the literal meaning might be defended, but the sense "came out" is at least truer to the phenomenon than the sense "emerged from below the horizon," and the point is likely not to have escaped observation by so close a scholar as Milton.

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BRIEF MENTION

English for the English: a Chapter on National Education, by George Sampson (Cambridge, University Press, 1922). This is the third impression of a little book (vii, 112 pp.), first issued a year ago. The approval of the booklet is justified by the author's mature judgment and by his mode of expression, which is direct and effective and enlivened by the graces of an entertaining but deeply serious mind. Something of the style of his convictions and of his manner of expression may be at once indicated by the following citations: "How can it be pretended that education has any specific application to tasks in which there is no need for intelligence? The lift-man would work his switch no worse if he were quite illiterate and no better if he were a doctor of science. It is not as a lift-man that he is worth educating, but as a man. . . . You cannot educate children above their station, for you are educating men and women; and in this world there is no higher station" (pp. 6-7). And more specifically: "I think it is fairly safe to say that the worst science teaching, or French teaching, or geography teaching, or indeed any other kind of teaching, is never quite so bad as the worst English teaching and never quite so common" (p. 73). "The only compositions that can be corrected are those that least need correction" (p. 56). And let this be considered: "If there is one thing more pleasing and wholesome than anything else in the boy, it is his entire disregard of first principles and his refusal to behave (in bulk) like the hypothetical Child of the educational treatises. That is what troubles young teachers: they have been led to expect The Child, and they encounter children" (p. 57). We are reminded (p. vi) that the author writes with "the convictions of a teacher who has been engaged in elementary work for twenty-five years, and who feels more certain with every added year that the present elementary system is a failure and needs re-orientation." To this is added the philosophic conviction: "I believe that the great purpose of education is not to make people *know* something but to make